

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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We intend to adhere strictly to the above Conditions.

From the Missionary Herald for December.  
MISSIONS OF THE AMERICAN BOARD.

CEYLON.  
Destruction of the Mission Premises at  
Maneppe, by fire.

In a joint letter of the Missionaries, dated April 19,  
1831, they say:—

Though we have at this time, as at others,  
occasion to speak of goodness and mercy, we  
have also to mention a calamity which most  
seriously affects our mission, and will for a  
time interrupt the occupation of one of our  
most flourishing stations. This is, the destruction  
of the house, church, study, and large bungalow,  
at Maneppe, by fire; and with these the  
furniture, clothing, library, and stores of brother  
and sister Woodward, who occupied the  
station. This disastrous event took place on  
the 30th ult. about noon, while the family were  
all at home, and Mr. and Mrs. Roberts from  
Jaffia, were with them on a visit. The fire  
commenced in a small out building, used by a  
domestic as a place for cooking, and from that  
was conveyed to the large bungalow, which was  
near, and covered with palmyra leaves. This  
bungalow was connected with the dwelling  
house by a shed, and the wind blowing fresh  
towards that and the church, no efforts could  
stop the progress of the flames. The house and  
church, though partly prepared for tiles, being  
thatched with leaves, were in a few minutes all  
on fire, and conveyed the flames to the study,  
a small brick building, a little distance from the  
house, which also was consumed. Indeed, so  
rapid was the conflagration of all the buildings,  
that very little could be saved from any of them,  
although Mr. and Mrs. Roberts exerted them-  
selves much in removing such things as were at  
hand, until the fire fell so much in the rooms,  
that they could not be entered without risk of  
life. Mr. and Mrs. Woodward, with their chil-  
dren, all mercifully escaped unhurt, though  
with the loss of most of their effects, and took  
up their abode at Odooville, which will prob-  
ably be their home until some part of the build-  
ings are again made habitable. Every thing is  
of course done that can be, not only by the  
members of our own mission, but by other  
friends, to render their situation comfortable;  
and they bear very submissively the loss of their  
goods, in the belief that they have a better and  
more enduring treasure in the heavens.

We hope that the friends of missions will be  
excited to make contributions towards repair-  
ing the loss, both private and public, so that  
our dear brother and sister may not only again  
be made comfortable as to furniture, clothing,  
books, &c., but that means may be afforded  
the mission for rebuilding the station. In this  
hope, we have already arranged for the repair  
of the church, study, and part of the house, the  
latter to be made safer than before by tiling the  
roof. It has proved an ill-judged economy,  
(occasioned, however, by our never having  
funds to put the buildings at all the stations in  
proper repair, especially while expending so  
much in this department at Batticotta,) that  
some part of the house, at least, was not tiled  
before. It would have prevented such entire  
destruction, and formed a place of refuge for  
the family, in which, also, they might have  
saved some of their goods. At all the other sta-  
tions, more or less of the buildings are tiled;  
and since the fire at Maneppe, we have agreed  
to finish tiling the house at Panditeripo, now  
tiled only in part, though it is an expense not  
anticipated at the beginning of the year, and  
the more difficult to me on account of the dis-  
bursements which must be made for Maneppe.

But we are sure the committee will approve of  
our expending one or two hundred dollars, rather  
than run the risk of losing three or four  
thousand, as (including private property, we  
have lost at Maneppe.

It is the more important that we should do  
what we can to hasten the re-building and re-  
occupation of this station, which has thus been  
rendered uninhabitable, as many of the heathen  
attribute its being burnt, to the anger of one of  
their gods, (Ganessa,) whose temple is on the  
church lands there; and assert that the "padre"  
can never live at that place again, but must  
desert it. Their triumph is very loud, and  
some of them tauntingly ask, "Where is now  
your God?" If our friends in America feel on  
this subject as we do, they will endeavor to fur-  
nish us with the means of making the second  
church greater than the first, (for it ought to be  
enlarged,) and of resuming the station with  
more vigor, and with greater instead of less ma-  
terial for usefulness, than before. It is our  
earnest wish so to do, if possible, in the hope  
that this apparently most untoward, and cer-  
tainly very trying event, may, in the end, be-

found productive of good; and the station rise  
again as the Phoenix from its ashes. At the  
same time, we would be humbled under the  
chastisement, and endeavor not "to be unwise,  
but understanding what the will of the Lord  
is."

JOURNAL OF MR. BAEELS,  
AN AMERICAN MISSIONARY OF THE DUTCH  
REFORMED CHURCH.

Journal from Anger to Batavia.  
Anger is the port of Java where ships in certain  
seasons, touch for supplies of water and provisions.  
Mr. Baels proceeded thence to Batavia in a car-  
riage.

The face of the country was considerably  
varied with hill and dale, wildness and cultivation.  
All the low and level tracts of land were  
devoted to the culture of rice, and some of these  
fields extended as far as the eye could reach.  
In almost every part of the way, the natives of  
both sexes were laboriously engaged tilling the  
land with buffaloes, and transplanting the young  
grain from its original bed.

Such was the abundance of rain, which had  
fallen since the wet season commenced, that all  
these low grounds were submerged, and the la-  
borer was obliged to wade, often to an inconve-  
nient depth, in prosecuting his business.

We passed a number of villages, situated on  
the elevated ridges of land, and as far as could  
be discovered, (for they were generally conceal-  
ed in clusters of trees) presenting a group of  
miserable huts, scarcely sufficient to shelter  
them from the rain, protect them from the beasts  
of prey, and contain their necessary supply of  
provisions.

The house at which I stopped, is some dis-  
tance from the main road, on an estate of more  
than sixty square miles, and in the vicinity of  
tigers, wild boars, and a variety of other ferocious  
animals. The first appearance of Batavia was a  
group of houses, extending some distance along  
the road, and occupied by Chinamen. They  
were all surrounded with water, many of them  
too deep to be tenable, while the inhabi-  
tants were obliged to employ boats, or dash  
along at a depth which admitted of but a slow  
progress.

This proved to be below the general level of  
the country, and we were happy, after riding  
some distance at the most tardy pace, to emerge  
from the flood, and again find ourselves on dry  
land. The horses were urged forward at their  
usual gait, through streets consisting of Chinese  
houses, with a canal of running water on one  
side, until we left the precincts of the old town,  
(where the king of terrors has reigned, with such  
destructive power) and entered the vicinity of  
European dwellings.

As too much of the day remained to be wasted,  
I procured a conveyance, and called on Mr.  
Medhurst, the English missionary, by whom I  
was received with the cordiality and kindness  
of a brother.

Jan. 26, 1831.—Spent part of the morning  
among the Chinese residences in town. Mr. M.  
generally devotes a portion of every day to visit-  
ing the natives and Chinamen for the purposes  
of conversing and distributing religious tracts.  
In every house where there appears to be a  
possibility of engaging the occupant in conver-  
sation, he enters, sometimes by invitation, gen-  
erally "sans ceremonie." The Chinese sense of  
politeness is such, as always to secure him a  
reception sufficient to answer all his purposes.  
To the dwellings of the Malays there is not  
the same liberty of access. When trading,  
eating, or gambling, to the last of which the  
Chinamen are as notoriously addicted abroad,  
as at home, it is next to impossible to di-  
vert their attention. Under other circum-  
stances they frequently listen with apparent in-  
terest.

Feb. 4.—In our usual rounds among the Chi-  
nese and Malay population, we visited the hos-  
pital to-day, where the leprose, blind, and de-  
ranged patients are kept. Of the former class,  
were some of the most miserable objects I ever  
beheld. Unable to leave their couch, with  
limbs partially consumed, withered, and cover-  
ed with a loathsome ulceration, they were pecu-  
liarly calculated to impress the mind with a  
sense of the more deplorable, and (by human  
means) equally incurable malady of the heart,  
of which it is an emblem, and was a punish-  
ment. "Who maketh thee to differ from another?"  
One of them mentioned to Mr. Medhurst,  
that he believed his disease was the punishment  
of iniquities in a previous life—the prevalent  
sentiment of metempsychosis among the Chi-  
nese; and when referred to the demerit of  
guilt in the present existence, as a more plausi-  
ble and an adequate reason, he pointed in reply,  
to a youth of but twelve years of age, who was  
a much greater sufferer, and on Mr. M.'s pre-  
sumption, a less guilty sinner than himself.  
Among the blind, was quite a young man, who  
could not determine why he should be thus  
severely visited, since he had once saved  
the life of a fellow-being, at the hazard of his  
own.

Self righteousness, with its consequence, a  
disposition to murmur against the afflictive  
dispensations of Providence, is perhaps more  
prevalent among the Chinese than any other  
nation. No recognition of the enormity of hu-  
man guilt is found in their ancient and venerated  
writings.

17.—For nearly a week the Chinese have  
been enjoying their greatest holiday. It is  
with them the season of new year. Work is  
generally suspended, their best robes are dis-  
played, the tables groan with their luxurious  
burdens, the gods are supplied with every

variety of edible admixtures, and their faces  
tinged with the smoke of tapers and incense.  
Children are loaded with costly ornaments, and  
carried in complimentary form from house to  
house, while the best wishes for each other's  
temporal prosperity are interchanged. Every  
one yields himself up to pleasure, and gambling,  
the delight of the nation, groups its votaries in  
the house and by the way side.

When we enter their dwellings, tea is almost  
always handed in small cups, and the pipe is  
seldom smoked by the owner without first being  
offered to the visitor.

Here, as in Java, we saw many figures  
before which their offerings are presented, rep-  
resentation of an ancient deity here, called in  
the Mandarin dialect, *Keanfootze*. He has  
been adopted by the reigning Tartar family, as  
their patron deity. An imperial proclamation  
was issued, commanding the homage of the  
whole empire to this pretended god of war.  
In every painting, he appears as an exceeding-  
ly gross, ill-favored being, with an idiotical  
formation of head, small, lengthened eyes run-  
ning up the forehead, brows extending to an  
elevation of nearly 45 degrees, ears reaching  
almost in a line with the top of his head; in  
fact with a forehead not unlike the upper part  
of a cone, and the chin and cheeks resemble its  
extended base. To this is added a long beard,  
which he is stroking in calm reflection with the  
right hand.

My friend and fellow missionary is desirous  
that I should remain with him at Java. He  
certainly needs assistance, the field is very ex-  
tensive, and there is no obstacle to labor. The  
Malay language is very easy. But I cannot  
conceive it my duty to remain long any where,  
until I have visited Siam. The Dutch church  
and population here are in a deplorable state.  
There is scarcely the semblance of religion.

From the N. Y. Bap. Register.

CAUSE OF MISSIONS.

At a meeting of the Baptist church and con-  
gregation of Rochester, held at their meeting  
house, on Monday evening, Dec. 5, 1831, Dr.  
Oliver C. Comstock was appointed Chairman,  
and Myron Strong, Secretary. After singing  
a missionary hymn, and several fervent prayers  
had been offered, the following resolutions hav-  
ing been moved and seconded, accompanied  
with appropriate and spirited addresses, were  
passed unanimously.

1. Resolved, That we consider the late in-  
telligence from Burmah, a loud call from God  
upon the Baptist Churches of America, to make  
a general and united effort, in order to send a  
large reinforcement of preachers and printers of  
the Word, into that inviting "field, already  
white for the harvest."

2. Resolved, That we, the members of the  
Baptist church and congregation of Rochester,  
feeling an ardent desire to promote the glory  
of our Redeemer, will support, under the pa-  
tronage of the American Baptist Board of For-  
eign Missions, one missionary in Burmah;—  
and to this end, will make liberal sacrifices, and  
bring forward our "gold, frankincense and  
myrrh."

3. Having thus given our solemn pledge,  
Resolved, That we affectionately invite our  
sister churches of this Association, to co-op-  
erate with us, and also send forth one or more  
missionaries to that dark, benighted land, to  
proclaim the "way of escape from an eternal  
hell."

4. Whereas, in our opinion, the reason that  
so little has been done for the support of Foreign  
and Domestic Missions, has not been so much  
for want of means, as of some system that  
will secure the regular contributions of every in-  
dividual member of the church; and inasmuch  
as it is better to raise a smaller sum by a regular  
systematic course, than a larger by a sudden  
effulgence of feeling; therefore,

Resolved, that we recommend to every lover  
of Christ, to give in a pledge of the amount he  
or she will contribute at every monthly concert  
during the year; and that the sum so raised be  
devoted to foreign and domestic missions, as  
the brethren or the individual may desire.

5. Resolved, that brethren O. C. Comstock,  
Zenas Freeman, and Myron Strong be a com-  
mittee to write an address to our Baptist breth-  
ren in the United States, upon the subject of  
the preceding resolutions.

6. Resolved, that the proceedings of this  
meeting be published in the New York Baptist  
Register, and in such other Baptist periodicals  
whose editors may please to insert the same.

O. C. COMSTOCK, Ch'n.

MYRON STRONG, Sec'y.

THE IMPASSABLE BRIDGE.

In one of my late excursions into the country  
to preach the gospel to the poor, I met with a  
Christian brother in humble life, who had been  
distinguished for his uniform zeal and faithful-  
ness in the cause of Christ. He had encounter-  
ed many discouragements—from his minister,  
from some of his professed brethren, as well as  
from a scoffing world, but had persevered, not  
altogether without success, in his endeavors to  
arouse his neighbors, and those around him  
from their slumbers, and bring them to a saving  
knowledge of the truth. I had a curiosity to  
know the history of this man's religious experi-  
ence;—to learn what it was which originally  
gave him such an impulse, and had borne him  
on in such a uniform course of labour and  
self-denial in the service of the Redeemer. I  
took an opportunity to state to him my wishes,

and I found him not unwilling to gratify me in  
this matter.

He proceeded with much modesty, and with  
every appearance of sincerity and truth, to give  
me substantially the following account.

"I was," says he, "awakened, and, I trust,  
brought to repentance in early life. But being  
alone in my feelings, and living where I had  
none to encourage me, and where the church  
was not in altogether a desirable state, I neg-  
lected to profess religion; and (after a season  
of enjoyment,) I relapsed into a state of com-  
parative worldliness. In this state I lived sev-  
eral years, performing some religious duties,  
but neglecting my unfaithfulness. I was then  
visiting me with protracted sickness."

"This trial, however, produced no  
very perceptible change in my feelings. If  
it should please God to take me away, I hop-  
ed I was prepared to die. Or if he should re-  
store me, I thought I felt willing to live to his  
glory. But, alas, I had no adequate concep-  
tion at that time of what it is to live to God's  
glory, or of what is implied in such a course of  
life."

"In this state of mind, I was gradually re-  
covering, with a prospect of being soon able to  
resume my wonted labours, when, on a certain  
night I had a remarkable dream or vision. I  
thought I was standing on an eminence, with a  
vast plain, steeply inclined towards a broad,  
dark river, stretched out before me. A wide  
bridge was constructed part way over the river,  
the farther end of which was obscured in a  
thick, impenetrable fog or mist which lay along  
the opposite side of the stream. To persons on  
the plain, the bridge seemed to reach quite  
across the river, and to promise a safe and  
pleasant passage, but in my situation, I could  
distinctly see that it reached only till it had en-  
tered the mist, and terminated just beyond the  
middle of the flood. I saw but one way of ap-  
proach to the plain, but there were two ways  
leading from it—the one by the bridge, already  
described, and the other on the opposite side  
of the plain, up a steep, and somewhat difficult  
bank. The way to the plain was thronged with  
travellers, and the plain itself seemed covered  
with people of both sexes, and of all ages, ranks,  
and conditions in life. Every one of this im-  
mense multitude was busy, and many among  
them seemed as though they might be happy.  
The steep inclination of the plain gave a con-  
stant and strong downward tendency to those who  
came upon it, so that at every step the multi-  
tude in general were insensibly verging towards  
the bank of the river. The consequence was,  
that while only a few attempted to get from the  
plain by means of the passage on the upper side  
of it, thousands were crowding to the bridge, and  
vainly thinking to pass over it in safety. I saw  
them enter upon it, and rush gaily along, flatter-  
ing themselves that there was no danger, and  
that soon they should be beyond the deep wa-  
ters, till presently they entered the mist, and  
were hidden from the eyes of those who followed  
them, and when they dropped one after another  
into the stream, and sunk in its dark flood to  
rise no more. I continued looking at this shock-  
ing spectacle till my heart was full—ready to  
burst; and in the effort to cry out to the deluded  
throng who were just entering on the bridge,  
or were about to enter, Stop! Stop! Stop! I  
awoke, and it was a dream."

"But though it was a dream, the impression  
it made upon my heart was indelible. I have  
never lost it, and I never shall. The vision, I  
saw at once, was full of meaning. The plain  
was the world. The bridge was the broad  
road spoken of by the Saviour. The path up  
the bank represents the strait and narrow  
way which leadeth unto life. And seeing, as  
I continually do, thousands and thousands of  
my fellow creatures, jostling down the  
steep, pressing towards the bridge, crowding  
upon it, heedlessly thinking it will carry them  
safely over, and not dreaming of danger, till  
they make their last plunge, and are gone for-  
ever—seeing all this continually passing before  
my eyes, how can I hold my peace! How can I  
cease to cry in the ears of deluded mortals  
around me,

Stop poor sinner, stop and think,  
Before you farther go!

"I am blamed, and have been for saying and  
doing so much as I have on the subject of reli-  
gion. But I blame myself for not doing a great  
deal more. The vision, though years have  
now passed away since first I saw it, is still  
before me. The feelings which I then had are  
fresh upon me. And while these remain, I can  
never cease to warn the wicked of his way, or  
tell him of the impassable bridge, and the de-  
vouring flood, and to point him upward to the  
path of life."—*Spirit of the Pilgrims.*

From the Connecticut Courant.

MOURNING APPAREL.

An article from the New York Daily Adver-  
tiser, on the subject of Mourning Dresses, was  
copied into the Courant of the 3d inst., and an  
editorial article approving it, saying, "We are  
glad to hear a voice raised against the efforts  
which are making to abolish the custom of  
wearing mourning apparel, on the death of  
friends." It seems right to offer a few ob-  
servations upon this subject with which I have  
long been familiar, yet not before now having  
any knowledge that it was before the public.

"A mourning garb gives public notice of the sit-  
uation of those who are in affliction from the loss  
of friends, informing others that they wish to commu-  
nicate with their own hearts, without being disturbed by  
the frivolities of the world around them."

N. Y. paper.

Here are two distinct views of the subject.—  
Such a garb does indeed give public notice of  
the death of a relative, if seen by the public;  
but it does not give the public any assurance  
of sorrow, or of mourning; for we may judge  
from what has transpired within our knowl-  
edge, that in general it is not proof, but a doubt-  
ful evidence of sincerity. And further, I can-  
not admit that a consciousness of this "public  
notice" affords any real, or religious consolation  
to the person that wears the garb. To our  
friends and neighbors, whose sympathy and  
condolence we may need and desire, such a  
"proof" affords no better judge than

As every view we take of human nature, in  
connection with death, and the solemn concerns  
of the soul, should be tested by the criterion of  
religious principles, I will, on this ground,  
offer my ideas of the latter part of the last  
quotation, in order to show that the "mourning  
garb" does not furnish any evidence of a "wish  
to commune with their own hearts."

I have personally witnessed, and through a  
longer life than falls to the common lot of man,  
the practice of families on the death of a mem-  
ber; and in this respect, generally of one char-  
acter, though of different grades. As soon as  
convenient, after the corpse is in its winding  
sheet, the shops are searched for fashionable  
mourning; the milliner and mantuamaker are  
called upon, and the neighboring women em-  
ployed, more or less, in fitting out the family in  
a fashionable manner. From this, to the time  
of burial, the bereaved relatives, especially the  
female part, have but little leisure "for com-  
munion with their own hearts;" and from being  
so occupied, their minds are sorrowfully dis-  
qualified for serious meditation upon death, and  
the awful scenes that follow it. But they are  
now fitted for six months, and then a half  
mourning must be prepared for the next six  
months, which will complete the mourning period!!

I would here propose an appeal to any or  
every intelligent person, that has passed through  
such a course, and inquire, To which was it  
most conducive, to sorrow, or to pride? If to  
the former, my views are erroneous—if to the  
latter, can we consistently withhold our assent to  
the abolition of the custom?

Can it truly be said, that this practice is  
adopted as a guard against the "frivolity of the  
world around them?" If it were against their  
own, they could find a rational argument for it.  
But the Christian armour sustains the soul in  
humble confidence in the Everlasting Power,  
though it be through deep trials and conflicts.  
How do these appear in contrast, as defence  
against the frivolities of the world!

"Those who may wish to shut out all serious re-  
flection, who desire to forget their friends, and never  
to think of death and its consequences, may natu-  
rally enough fall into the practice of not wearing  
mourning apparel."—N. Y. art.

It is an unquestionable truth, that should be  
remembered, that mourning apparel is adapted  
to the gaze of other people; that this is the  
primary object, and that improvement in the  
concerns of the soul of the individual wearing it,  
is but a secondary consideration, if this is  
even thought of. Shallow indeed must the im-  
pressions have been made, if the remembrance  
of a departed friend is dependent upon external  
marks. If the recollection of endearing asso-  
ciations, and of the heart-rending scene when  
these were dissolved by the stroke of death,  
can only be revived by the presentation of a  
piece of black cloth to the outward vision, I am  
lost in the labyrinth of forgetfulness; and the  
many precious seasons when such recollections  
have softened the soul, even into the sweetness  
of weeping, unobserved by mortal eye, have  
been mere illusions. And such has been the  
conditions of thousands, who, against the dic-  
tates of their own judgment, have worn the  
outward "symbols" of mourning.

Does the omission of mourning apparel shut  
out all serious reflection? Can we admit that  
in seasons the best adapted to it, seasons of  
stillness and retirement, the mind is a blank,  
as it relates to serious reflection? That it is  
so with many of those who adopt the custom I  
have no doubt.

If one has been removed from us, to whom  
we were bound by the strongest bonds of nat-  
ural and of heavenly love, and whose release  
from the pains and conflicts of human nature  
we welcomed, and even rejoiced in the full as-  
surance that the departed spirit was prepared  
for the mansions of glory; the tyrant, custom,  
would make us seem to mourn, or say, that all  
the finer feelings of the human heart are ab-  
sent from us. What! mourn because a dearly  
beloved friend has exchanged a world of sin,  
of sorrow, and of pain, for the heavenly world,  
and the society of saints and angels!

In the death of one to whose spirit heaven  
would be an irksome place, there is just cause  
for mourning; but this has not been adverted  
to, as a plea for "mourning apparel;" and yet,  
all other causes dwindle into insignificance  
in the comparison. The solemn, the awful con-  
sideration of a departure to a state of endless  
suffering, fills the Christian mind with a silent  
melancholy, that does not obtrude itself upon  
public notice.

The death of a friend is peculiarly adapted  
to solemnize the consideration of the retribu-  
tion that follows, and to lead us into close self-  
examination in the view of that approaching  
period. If it is too much to have the whole  
soul absorbed in the contemplation of this infi-



nite and boundless subject—then offer it the toys of fallen nature for its diversion, nor let it stop to inquire, *Does God approve them?*

It is evident to me, that the assignable reasons for dispensing with the outward, and often deceptive evidence of mourning, are broader and deeper than people are aware of.

Hartford, Ct.

J. I. WELLS.

#### THE REV. EDWARD IRVING.

The correspondent of the New-York Observer writes under date of London, October 22, as follows:

The most conspicuous thing in the religious world here just at this moment, or rather the most notable religious doing, as matter in progress, is the daily enacting at the Caledonian Chapel, in a professed demonstration of the gift of tongues. Mr. Irving has finally succeeded in preaching some of his followers into an habitual, and a sort of professional use of these miraculous endowments, as he avers them to be. Last Sabbath, so far as I know, was the first exhibition of the kind on the Lord's day, and so publicly. Both at the morning and evening services, the preacher was interrupted, and the congregation shocked, by the sudden starting up, and loud and violent vociferations of persons, in *quasi-super* natural influence. It produced much affright and great confusion in the assembly. Some imagined assault and battery was going on, others conceived of assassination. Ladies screamed and fainted, and many rushed out of the church for life. The preacher's self-possession, however, displayed from the pulpit, by a somewhat extraordinary mode of pantomime, that he might not interrupt the speaker of tongues, invited, and gradually restored confidence and order—at least to diminish the general affright. The same scene of confusion is not likely to occur again for the same cause, so long as the public are in expectation of such an exhibition. It is very startling, however, to delicate nerves, as I had occasion to observe yesterday morning, when a man jumped up, as if raised by some violent and quick mechanical power, stood on tiptoe, threw his hand and arm as high as possible, in a sudden jerk, preserving it extended towards the zenith, and with closed eyes and distorted countenance, cried in a voice sudden and loud as a clap of thunder—"Hear!"—giving a quantity to the word most extraordinary, and then gave a very brief approbation of a long exhortation just closed by a female speaker of tongues, after which he fell upon his seat as quick and as violently as he rose.

As I went into the chapel, when the female was speaking, I do not know what was the manner of her beginning. I heard her about fifteen minutes in a strain of brief and pious exhortation, she sitting upon her seat, ordinarily repeating emphatic thoughts a third time, in the same phrase, apparently running in a circle, which she traversed several times in that short space. The thoughts were good and scriptural, although very common-place as to form. The substance of the whole was, "Beware! beware! beware!" "Repent! repent! repent!" "Turn unto the Lord! turn unto the Lord! turn unto the Lord!" &c. Her voice was very loud, and a proper vociferous cry—her elocution after the manner of Mr. Irving.

These things are now enacting every morning at a public meeting held in the Caledonian Chapel, from half past six to eight, and are likely to be renewed on the Sabbath, from present appearances. A multitude of people attend, drawn together by curiosity. I do not see any difference between these exhibitions, and those habitually occurring in our own country among religious sects, where all are encouraged to speak and pray as their feelings prompt them—except in this instance there is apt to be greater suddenness in the origin of the movement, and more violence in supporting the effort. The first crying out of these speakers as they begin, is quite startling. Mr. Irving presides, and regulates it all. He exhorted them yesterday not to speak beyond the Spirit's influence or dictation,—implying, of course, that the speakers might be the judges.

From the Christian Watchman.

Extract of a letter from Rev. Dr. Chapin, to his friend, H. Lincoln, dated College Hill, D. C. Nov. 20, 1831.

"I continue to hear good news from the South, as I correspond with various individuals. Rev. Mr. Baptist informs me that Seventeen Hundred have recently professed conversion in the single county of Bedford, Va. Their counties you know are very small. Dr. Semple, I believe, has received by baptism two hundred and forty at Fredericksburg; and how many in King and Queen? I do not know. I have had good news from brethren Clifton, Johnson, Todd, Shannon, &c. Such a day for revivals surely was never known, since the days of the Apostles. Let us be thankful that we were born in this wonderful age, and in America, and that God has assigned us places where we have opportunity to do much good. Had the venerable father Boardman stood over his son in Burma, and witnessed his triumphant death, he might, when his spirit took its flight towards Heaven, have exclaimed, 'I wish you joy, my son, thy conflict is over, and thy crown is conferred.' What a blessing that he should die on the field of labour! He finished his work when he closed his life."

\* Where are several churches to whom he preached.

From the N. Y. Baptist Register.

Barrington, Nov. 21, 1831.

DEAR BROTHER,

Since July last, the Baptist church in this place has enjoyed a very precious and interesting revival of religion, which has now, we think, principally subsided. This revival has been especially interesting, in consequence of its having pervaded almost every part of the

church. As many as twenty families, the heads of which, (at least one of them) were previously members of the church, have shared in the good work. Of these, ten have had the pleasing satisfaction of seeing, at least, three of their children witness a good profession before many witnesses. Our baptisms have been as follows: In July 1, in August 18, in September 48, in October 27, and in November 6; making a total of 100.

Yours, &c.

J. KETCHUM.

Baptist Church, Sunson-street, Philadelphia.

We are happy to learn that the prolonged meeting held in this place, which commenced on the 16th ult., has been attended with happy effects. Eleven persons were baptized on the Sabbath ensuing the meeting. It gave us much satisfaction to learn that the labors of the present pastor, Rev. J. L. Degg, are greatly blessed to the enlargement of the church.—*Christian Index.*

From the Massachusetts Spy.

Mr. Editor—You will oblige me by publishing in your paper the annexed statements.—Justice to the public and some facts relative to the actions of the Rev. J. L. Degg, whose actions seem to have proved him

#### A BASE IMPOSTOR.

In the latter part of September, a man came to me in Worcester, calling himself *William D. Smith*. He stated that he had been out on business (for a firm in Philadelphia with which he said he was connected) in the brig which was wrecked last summer off the coast of Newfoundland; that he had procured in the eastern part of Maine sufficient money, as he supposed to bear his expenses to Hartford, where he expected a remittance for which he said he had written to Philadelphia, but, that in consequence of some unpropitious circumstances in his journey, he was nearly penniless.

He bore a commendatory letter addressed to Rev. Mr. Freeman of Lowell, purporting to be from a gentleman of Mr. Freeman's acquaintance in the eastern part of Maine, and stating, if I recollect right, that he had furnished him money. Smith stated that, when he passed through Lowell, Mr. Freeman was out of town, and that the Deacon of his church advised him to call on Mr. Going at Worcester.—On the strength of this letter, as Smith's story was plausible and consistent with itself, I lent him \$10, to be remitted to me from Hartford. While he was there, I received from him several post paid letters, intimating and explaining his intention of returning with a Mr. Bibin from Philadelphia through Worcester to Boston; stating some circumstances which caused an unexpected delay, and offering at my option, either to remit the money by mail or to retain it until he could deliver it personally. The day of his arrival never came. Since my suspicions excited me to an investigation, I have learned, by a letter received last evening from Hartford, that for several weeks he had been abusing the kindness of the good people of that city in a similar manner, and that he had left with the professed intention of going to Providence. I also understand from the same source, though I have no recollection of the fact, that Smith had a line from me mentioning his recommendation to Mr. Freeman, and expressing my confidence in him.

In justice to myself, I could not well have been less minute on this unpleasant subject, and something was due from me to the public to guard them against further imposition from any recommendations which he may possess, whether genuine or forged. It has been a source of no small mortification that my unsuspecting confidence in his honesty and my misplaced commiseration has in any way assisted him in abusing the confidence of others.

Respectfully yours,

F. AUGUSTUS WILLARD.

Worcester, Dec. 19, 1831.

[The individual referred to above, obtained \$25 from two gentlemen in this city, under a false pretence, besides smaller sums from other individuals. Ed. Ch. Sec.]

#### CHURCH ESTABLISHMENT DISSOLVED.

By the following extract from a correspondent of the New-York Observer, it appears that the cumulous Church establishment of England, must probably sink to rise no more. It was wise in the Church Dignitaries, to bend to the impending storm, and not to resist a current, which is becoming more powerful in proportion to their unhallowed opposition.

Messrs. Editors—I quoted to you the other day the following prophecy:—"On Saturday the 8th, at 6 o'clock, a. m. the Church Establishment of England was dissolved." And I believed and felt it true. I cannot open my eyes on the present prospects of the Church of England, as a State Establishment, but I too feel with all the certainty of fact, that it is dissolved.—"Whom God resolves to destroy, he first infatuates."

Look at the following quotation from a discussion in the House of Lords, on Monday, the 11th inst. the first day of session after the rejection of the Reform Bill. Lord suffield confessed, that what had taken place within these few days had caused some change in his opinion respecting the general body of the right reverend Prelates, although his attachment to the Established church remained as strong as ever. He had always considered the existence of the Bishops in that house, as liable to one objection, which was, that they always threw almost the whole weight of their body into the scale of an oppressive and arbitrary Government. But the instant a liberal Government came into power, and proposed liberal and beneficial measure, the right reverend Prelates voted against them." And what does this tell in the place and circumstances where it was delivered? The noble Lord was indeed called to order. But the Lord Chancellor, who of course determines questions of order, gave it not only his

sanction, but took occasion to deliver himself of the following tremendous discharge of sarcasm, defiance, and prophecy:

"The Lord Chancellor did not think the noble Lord was out of order. The noble Lord was only making observations on the Bishops, to which not only they, but all noble Lords were exposed. The right reverend Prelates did not want to be exempt from observation! [cutting to the quick.] The right reverend Prelates had no doubt acted with the greatest disinterestedness. [tremendous irony.] Good God! [not commendable—profane] to impute to the right reverend Prelates, that they acted from selfish and interested motives! [biting sarcasm.] No! they had, with the utmost disinterestedness acted against the present government. [a full and sweeping broadside.] They thought of tripping up the present government. [rather undignified, but nothing more significant—characteristic of the man.] They had a right to do so. [a condescending, gracious allowance, but not the least cutting.] And it could not be imputed to them, that they were actuated by selfish motives, when they acted against the present government, and attempted to trip it up. [loud and ringing sarcasm.] 'Tis a noble thing, to think of the manner too. Nothing can exceed the expressive and amazing power of the Chancellor's modulations of voice and gesture, in such a strain. And indeed in any thing else, when he pleases. It is simple, but it cannot be conceived. His voice and manner throw out inconceivably more than his words."

And has it indeed come to this! Where is reverence for my lords, the bishops?—That the people should run upon them is quite natural—to be expected. But that the Lord Chancellor of England, should rise from the Wool-sack, and deliver himself of such undisguised contempt, such irony, and virtually sing out such a requiem of their reign, argues a new state of things. If they cannot be protected on their Bench—not even from the artillery of him who occupies the Wool-sack—it would seem quite prudent and decent, and only rendering themselves suitable respect, to vacate that place and undertake their proper office—the cure of souls.

For the Christian Secretary.

MR. EDITOR—

The results which have already followed, and are still likely to follow, the publishing of Dr. Judson's letter to Elder J. Grow, are cheering to every friend of the missionary cause. The probability is, that in consequence of that one letter being addressed to an individual wholly unconnected with the official management of that mission, funds will be contributed, equal at least to the outfit and support of one additional missionary in Burma. This fact in a great measure convinces me of the utility of throwing abroad facts and suggestions in the form of short and friendly letters, addressed to pious ministers or laymen, concerning measures in train, or already effected; or, when proper, measures contemplated for future adoption by the Board. Is it not a mistake for members of a Board of managers to suppose it improper to write any of their thoughts, or plans, or what they desire to accomplish, or what has been effected, to one who is not officially connected with them in the business? And what but such a supposition induces an almost total silence in those who possess knowledge upon these subjects, as though their cause were in danger of betrayal, if they should presume to write now and then a short and friendly letter to some faithful and devoted minister, the obscurity of whose location forbids his celebrity, no less than it precludes all possible information upon these subjects, except what he pays for, and gleams from the periodicals of the day. It generally so happens, that the most celebrated men, and who on account of their celebrity, or location, receive religious and other periodicals gratuitously, are almost the only men with whom any conversation or correspondence is had upon the operations of the day. And yet those who manage affairs, wish earnestly to enlist all hearts and purses in the good cause. Now may the suggestion be permitted, that many a devoted minister of Jesus, and by his means, most if not all his church might be stirred at once to feel, and act, and pray, and give, as they never before did, by his receiving a few lines unsolicited, from either the corresponding secretary, or any member of the Board, giving specific information upon some one or two facts, or suggesting some features of a contemplated object, to effect which funds are or will be needed. No matter whether the person written to, is or is not personally known to him who writes. Minutes of associations will furnish names and places enough. My views of human nature are such, that I have not the least doubt if this course were adopted, ministers in the interior would rejoice to be put in remembrance of duty, by being better informed; and no less would be their joy to find themselves recognized as fellow laborers in the vineyard of the Lord, and worthy to be entrusted personally with a partial knowledge at least, of the details of affairs concerning which they have never before been addressed by name. Such agents would be cheap and efficient. These are the views of one who is no pastor of a church, but who resides in a metropolis.

For the Christian Secretary.

PROSELYTISM.

When a revival takes place in another denomination, and eight or ten of the converts embrace Baptist sentiments, either as they believe from the Bible, or from conversation heard years before in their unconverted state, or the conversation of some near relative of Baptist sentiments, (it matters not what), they become decided Baptists, as soon as they turn their attention to the subject of religion. When their sentiments become known, the pastor of the church where they have been in the habit of attending, merely because their ancestors did so, visiting them with several of his church members, again and again. The converts are then assailed with argument upon argument, book upon book, against Baptist sentiments, till they, not possessing sufficient lei-

sure, or perhaps sufficient information to examine and meet the arguments, are at length overcome, and forced back into the ranks.

Who, in this case, are the proselytizers?

#### CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 24, 1831.

We duly appreciate the remarks of our correspondent L. B. S. and earnestly desire that they may have a salutary effect, by inducing more to read, and become acquainted with the progress of Christ's kingdom in the world. The importance to the Baptists of sustaining a religious paper in this State, has been realized by some, who have evinced their willingness to aid in the circulation of the Secretary, by their active agency, or by furnishing communications, to make its columns useful and interesting. While such are entitled to our gratitude, it is too true that not a few of our brethren have appeared to feel as though it were of little consequence whether a publication of this kind were here sustained, and have accordingly withheld their patronage. It is not a desirable thing for an editor to be calling on the public for patronage more than for a Minister of the Gospel to the public to hear him preach. But it is the duty of the latter to urge the importance of attending to the preached word; and we conceive it to be the duty of the former, to urge the importance of sustaining useful periodicals. Whether this paper has been one of this class, our patrons must be the judges. We only know, that this has been our design. It has been our intention, not to leave the way pointed out in the revealed word, and turn into some by-path, although inviting to the eye, and pleasing to the imagination. It has been our design to provide useful, rather than dainty fare; and it has always been our aim, not to sacrifice truth. In fine, if we know our own motives, our design has been, to do good, although it should be at some pecuniary loss.

While the man of wealth may do good by his bounty, the Missionary by his labours, and the most penniless Christian by his prayers, it may be our province to send forth this "Folio of four pages," and as far as in us lies, disseminate the immutable principles of truth, and circulate those happy tidings of the progress of religion among the family of man, whether on the shores of Burma, or in our own highly favoured country. As the heart of the minister of Jesus is encouraged when he preaches to numerous and attentive listeners, so does the conductor of a paper labour with more diligence, as he observes the number of his patrons increasing, and his correspondents become more numerous and punctual in remitting the results of their deliberations. It is our ardent wish, that we may have an accession of both these classes of persons.

LECTURES ON PALESTINE.—Mr. Ingraham intends to deliver a Lecture in the Baptist Meeting-House on Tuesday evening next, to embrace the substance of the course just closed, to be illustrated by numerous Maps and Transparent Paintings.

We have seen a printed copy of the Constitution and names of members of the Temperance Society of Stratford, which has increased since July, 1830, from 57, to 322 members. Rev. James H. Lindley is President, and Henry U. Ford, Esq. Secretary. One resolution passed at their annual meeting in July, is deemed worthy of notice, viz:

The Society are highly gratified with the interest manifested by eminent Physicians on the subject. Therefore, Resolved, That the thanks of this Society be tendered to all the learned, able, and distinguished Physicians, throughout the United States, who have so nobly espoused the cause of temperance, when this course was so evidently against their pecuniary interests, as they have proved incontrovertibly, that alcohol, so far from sustaining the human constitution, inevitably operates as an insidious poison to undermine and destroy it.

BIBLE FOR BURMA.—We are gratified to find in the Monthly extract from the correspondence of the American Bible Society for December, the liberal proposition of the Committee to the Board, to furnish means for publishing the Bible in foreign countries. Although they had no direct application from the Board of the Baptist Convention, and were not furnished with the documents which might be desirable, they nevertheless voted to recommend a donation of \$5,000 to publish the Bible in Burma.

We are pleased with the following sentiment. "The Missionary in Foreign lands can do little without the Bible. While its sacred truths and precepts form the basis of all his ministrations, he should be able to give the blessed Book itself to those among whom he labors in a language which they understand, that they may learn more fully the whole mind of the Spirit as there revealed, and have constantly before their eyes the only unerring directory of the faith and practice of moral and accountable beings."

Resolved, That, relying on the continuance of the Divine favor to this Institution, and on adequate means being furnished for this purpose by its auxiliaries and friends in addition to our ordinary operations, the Board will endeavor to render, in the course of the ensuing year, the aid requested by the Board of Commissioners for Foreign Missions, viz. the sum of five thousand dollars, to be employed by the Mission at Bombay, in printing the Holy Scriptures in the Marhatta language; and the further sum of five thousand dollars, to be employed in printing an edition of 20,000 copies of the New Testament in the native language of the Sandwich Islands, either by the Missionaries there, or at our press, as on future consultation may be deemed expedient.

Resolved, That the Board receives with great satisfaction the communication of the New-Jersey Bible Society, proposing in behalf of that and other Bible Societies in New-Jersey, to collect the funds necessary for supplying the inhabitants of the Sandwich Islands with the Holy Scriptures, and to appropriate the same through the medium of this Institution; and that this Board having resolved to apply the sum of five thousand dollars to the above object in

the course of the ensuing year, will most gladly rely on the said Societies for these funds, and will appropriate them to the designated object, as fast as they shall be received.

Resolved, That it is expedient, as soon as circumstances will permit, for this Society to print an edition of 30,000 copies of the New Testament in modern Greek, for distribution in Greece and the adjacent countries; and that the standing Committee be authorized to procure, without delay, stereotype plates for the same, according to the copy published by the British and Foreign Bible Society; and to commence printing as soon as the receipts of the Treasurer shall render it convenient.

Resolved, That the sum of five thousand dollars be appropriated and paid within the ensuing year, to aid the Baptist General Convention of the United States for Foreign Missions, in publishing the Scriptures in the Burmese language.

Resolved, That the Committee on Foreign Distribution be authorized to have one thousand copies of the three epistles of St. John printed in the Mohawk language, as soon as they shall obtain satisfactory evidence of the correctness of the translation made by the Rev. Mr. Williams.

For the Christian Secretary.

#### MR. JUDSON'S LETTER.

The friends of Zion are rejoiced to see, that Mr. Judson's powerful appeals to the churches have not been in vain. It is earnestly hoped that the new impulse thus given to missionary liberality may continue.

Let it be reconsidered who made those heart-stirring statements—a missionary, who has himself given the noble sum of \$10,000 to the cause he so feelingly urges upon the attention of American churches; and that this donation comprised every shilling he possessed on earth. Let it also be remembered, that this mission has cost him the life of an only son, and an only daughter, and the life of his loved and respected companion, who was unquestionably one of the first women this country has ever produced, and one of the most efficient missionaries who has ever left these shores. Let the appalling scenes of Ava be remembered—let Mr. Judson's present situation be fully understood—his labors, his privations; and that he is in all probability hastening on to the sufferings, and the glory of martyrdom. Now let it be asked, shall Judson, the pioneer of American missionaries, the great apostle of the Burmese, ever appeal in vain?

The reason, however, of making this communication, is to notice particularly a remark of Mr. Judson's, which is so true, and full of practical importance. "I am persuaded, that the reason why all the dear friends of Jesus in America, do not come forward in support of missions, is mere want of information; such information as could be obtained from periodicals."

The two following positions, it is believed, will not be disputed. 1st. All who really love Jesus, will really love his cause, and will really endeavor to promote it, as far as in their power. They will feel the duty as incumbent on them to send forth, and support missionaries, as the missionary does to offer himself for the service, or to preach the gospel to the heathen, when he has arrived within their borders. 2d. That, if a vast deal more would be done in support of missions, if information on the subject was universally obtained; then, it certainly follows, that the duty of taking a religious periodical is binding on every individual who can afford it. It is also his duty to circulate it as extensively as practicable, among the indigent pious, who might occasionally contribute small sums for missionary purposes, when information was thus constantly obtained, and an interest in the subject thus kept alive in their bosoms.

It is believed, that individuals in this state have never duly appreciated the importance of sustaining the Christian Secretary. That is, they have considered it a matter of choice merely, whether they should patronize it or not, and have never regarded it as a christian duty; though such it certainly is. If the Christian Secretary should be discontinued for want of patronage, there will be less religious light and information diffused among the people. Less interest will be felt in the great religious and benevolent operations of the day. Less will be contributed for domestic, or foreign missions. Of course there will be less communion with God, and less religious enjoyment; for "he that watereth, shall be watered also himself." The souls of professors will become lean, and leanness will enter the churches.

Nor can it be urged, that the light thus extinguished would be rekindled from some other source. Do not many take the Christian Secretary, who would not feel competent to take a more expensive periodical, with an accession of postage, from a neighboring state? Do not many take it, because with other matter, it contains many interesting details of a local character, which they would not expect to find in any paper out of this state? Do not many take it who would not take a paper of an other denomination, though conducted with equal care and ability? Do not many now take it, who, if it was discontinued, would take a political paper, where pieces of an irreligious and immoral tendency are often admitted? It might also be added, that Baptists, to be consistent, are indispensably obligated to sustain a paper, which has been assiduously employed in defending principles, which they consider important. But this argument is waved entirely; and in urging Baptist Christians in this state to support the Secretary, we have not considered it as sustaining the interests of any denomination merely, but as constituting one stage in the broad foundation of Christ's universal church.

L. B. S.

Aid to the Tract Society.—We are informed that the church in Oliver street, in this city, will furnish \$100 on the proposed plan to aid this Society.—Two other small churches, will probably make up a similar sum.—N. Y. Bap. Repository.

On Saturday the 2nd of B according to the Recorder's city, where he entered the city with his Sir Charles's obnoxious to tempt would this occasion had been pro coach for his in keeping of with sticks at the mansion building. W by a correspo N. Y. Obs.

As soon as carriages with solid mass, and in the direction conduct was fled in all severely bruised. Loud cries of the square, a ten minutes from the back selves with stick on the body, and blows were struck of the square of battle. The arating two and breaking

There was but nothing greatly increased. A d constables and cleared the made a most or three of the ot Act, but stones. Ever door shivered sion of the h and the Alder house, is not with the most and the pannel and the beau room shared t very soon dis troop of the 3 the officer br them to dispe cheers, and th

Not much putting several to impede the the gas pipes. Several pri the day, and c them on their instant. This different parts excitement.

In the man in the square time a party of strait which to the Council tions by smashes were given to and here the se fusion. The p pursued through tance by the se severe cuts from took refuge in from whence th ticularly at the soldiers having round and shot at half past tw gallop about the of the mob dur

On Sunday m semblt at an e thing remaining had subsided, the refreshment, h four hours. The mob again a ing now to the they proceeded in the square, were ransacked ble linen, china destroyed.

But another was begun to d the Mansion-ho it is supposed t three hundred d off, and wasted less to say that possible effects regardless alike what risk they i was of the most had sexes, were interesting liqu dies of accor ness. The stre tion, from this lence of wretch about in all dire ily replaced, bu the offensive, an on them for the preceding eveni for the killing o Their attacked bricks, being magistrate being bility of orders have been assur sive duty of the latter, it wou feelings. In the officer judged it 14th Light Drago of the 31st Drago the former they the mob, who co along the quay a riving at St. Aug yond further fo fired several shot loss of life was t this place a consi ssembled, expecti attend divine serv the mob continue soldiers' heels, u on the Board's H upon. The disch were however br near as we could One poor fellow, turban, was sho ing upon the quay immediately af



ENGLAND.

## DREADEFUL RIOTS AT BRISTOL.

soldiers' heels until they arrived at their quarters in the Boar's Head yard, when they were again fired upon. The discharges, as the result must show, were however but partial; the number of killed, as near as we could ascertain, 1, and wounded 7 or 8. One poor fellow, who had taken no part in the disturbances, was shot through the arm as he was standing upon the quay, on the opposite side.

The inflated creatures, no less intoxicated with their successful career than with liquor, pressed forward to the windows, and waved their handkerchiefs, cheering at the same time, in exultation of the final accomplishment of their design on the illated building. We are almost certain, however, that many of them paid the forfeit of their lives for their criminal temerity. From the rapid progress of the flames, it is supposed that some were cut off from a retreat, and that they thus met with an untimely end. The fire spread with most surprising quickness, and in about twenty minutes the roof fell in, and together with the whole front, came down into the street with a tremendous crash.

The Belgian Chamber of Representatives have accepted the terms proposed by the Conference of the Great Powers in London. When the law was submitted to the Chamber, twenty-nine Deputies were present, of whom fifty-nine voted for, and thirty-eight against the measure, giving a majority of twenty-one. Two of the members who were present abstained from voting either way. No doubt the Senate will accede. The King of Holland having hesitated on his part, a British fleet had been ordered to the Dutch coast, but timely concessions rendered hostile operations by them unnecessary.

shop, during the warm season. He was a wagon-maker, and occupied the lower story. He had bought a little spot near, on which a house was mortgaged, and finished upon. The brick and mortar were ready, and all the floor boards, doors and sashes prepared, and in the building which was built up, he often gazed, by kind permission, and that day before yesterday, Col. Marvins came and stayed with them until they could go to their own house, but declined. They were sleeping in their bed and unconscious of their danger, when the three were both summoned to the world of spirits. They have neither of them left evidence of a hope in Christ. Two shapeless lumps reduced to a cinder, and some whitened fragments of bones, were all that could be obtained of their remains. These were enclosed in a small coffin, and carried to the Congregational Meeting-house, where the Rev. B. Willard of Northampton, in company with the Rev. M. W. Wise of Westfield, and the Providence in two discourses, were bolder than the text "Be ye always ready, for in such an hour as ye think not, the Son of Man cometh." The other, 1 Kings xix. 11, 12.—Communicated for the Ch. Sec.

The Providence Journal mentions a gang of stout boys, and lawless young men, who insult females in the evening, and disturb the streets by attacking colored people. They lately knocked down with a stone and severely wounded the head of an industrious coloured man who had been sent on an errand by a very respectable citizen. They wear drab coats, low crowned drab felt hats, and call themselves "Hell-fire Club."

I humbly acknowledge my gratitude to God, and the dear sisters of the Baptist church of Christ in Killingly, for constituting me a life member of the Con. Bap. Tract Society. I appreciate their kindness as an evidence of their love, and

Killingly, Dec. 15, 1831. ALBERT COLE.

**PROTRACTED MEETING IN HARTFORD.**  
The Baptist Church in Hartford, have

The introductory sermon will be delivered on Tuesday at 10 o'clock A. M. A Committee will be in attendance at the meeting-house, to give directions to the visitors. In behalf of the Church,  
G. F. DAVIS, PASTOR.

NOV 25 1981

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**NOTICE.**—The Subscriber having taken the agency of the Baptist Tract Depository in the

He has the following books on the subject of Baptism, or written by Baptist Authors:—Rippon's Hymns, Watts and Rippon's Hymns arranged in one book, Wither's Hymns, Robinson's Selections, and Day's Selection, Hymns of Zion, Frey's Essay on Baptism, Baldwin on Baptism, Design of Baptism, Infant Baptism a pillar of Popery by Gill, Baldwin's Catechism, Baptist Confession of Faith as adopted by the Philadelphia Association of 1742, Fuller's Works, the Backslider by A. Fuller, Fuller on Communion, Pengilly on Baptism, Malcom's Bible Dictionary, Church History, by W. L. G. Snodgrass, History of the Baptists, by W. L. G. Snodgrass, Jones' History of the Baptists, Memoirs of Mrs. Judson, Ward's History of the Hindus, Holy War, Pilgrim's Progress, &c. together with a general assortment of Sunday School Books, Stationary, &c.

*North Carolina.*—Montfort Stokes, Esq. was on the 12th inst. re-elected Governor of N. Carolina for the ensuing year.

*North Carolina.*—Montfort Stokes, Esq. was on the 12th inst. re-elected Governor of N. Carolina for the ensuing year.

**Damage by Lightning.**—We learn that the cotton factory of Messrs. Weldon, Swift, & Co. situated in Fairhaven, about two miles above the head of the river, was struck by lightning during the thunder storm on Tuesday morning, and very much injured. The factory is a two story stone building, with a gambrel roof, but without the protection of a lightning rod. The lightning descended by the belfry, and shattered both the ends of the building, and the interior was rendered literally a mass of ruins. Nearly 100 panes of glass were broken, and many of the window frames were completely destroyed. What appears singularly providential is, notwithstanding the damage, no stones were forced from the walls composing the ends, into the interior of the building, that could have twenty five persons who were its occupants at the time, only one or two were even slightly injured.

—N. Bedford Mercury.



## POETRY.

## A WATCH WITH THE DEAD.

Alone—with death? Ay, leave me to the watch  
Alone. Have I from boyhood feared to guard  
Her pillow? Have we not together watched  
Till yon chaste moon had passed her threshold on  
The hills? Oh! could I with a sculptor's touch  
Congeal these perfect limbs into their pure  
And kindred alabaster, she should stay  
My altar-piece, and still, as now, with this  
Sweet marble smile, help on my thoughts to heaven.  
Alone—freed spirit? thou familiar essence,  
That just now mingled thought and heart with me  
So close we deemed we could not part—thou that  
Wert joyful eye in others' joys, and in  
Their sadness sorrowful,—watch I alone?  
Or linger ye in airy presence near,  
Communing with my lonely thoughts, with glance  
Of intuition quick?—Oh! bend ye here  
Above this fair familiar tenement,  
Inhabited no more, yet smiling still,  
As if its vestal fires were scarce all out!

And this is death!—and this the pagan's prayer  
With which he comes upon his dead beloved!  
Hath God repudiated the blossom for himself.  
Ay, ah, the glad at heart and pure in thought,  
The spotless flower that flung its tendrils round  
Our souls, its beauty on our path—blooms now  
In paradise. But oh! how tardy is  
The hithering heart to loose its hold, and be  
Convinced! still turning back, anon, as some  
Poor, wounded dam, whose bleeding wounds yearn  
For her snarled young, and bid her dare again  
The hunter's murderous shot. Compassionate heaven  
Attempts thus the approach of grief, that it  
May gently lead, not break us to its will.  
The whelming wave in merciful recoil  
Swings back, giving the drowning heart a space  
To breathe, and climb the rock of safety for  
Some higher cliff.

Where now the cumbrous gait of drop and drag  
Here yesterday—the vain decoys with which  
Hope promises to lure the spirit's stay,  
And bribe mortality of death? And why,  
Instead, breathes up this lamp, like prayer that has  
Been whispered here, its lone, still flame?

Listen!—listen!  
The tip-toe tread—the slowly lifted latch—  
The cautious waive—the finger on the lip—  
Each—each suppressed alacrity of heart  
And hand hath sunk around—sunk down from Hope's  
High level, to cold sorrow's rayless sea  
Of bitterness and tears. Inaudible Death!  
How stealthily the tyrant's step! The heel  
That trodeth out our clustered hearts  
As if the bosom were his wine-press—why,  
It hath as feathery a fall, as her's!

Who trips in Summer's gleam, with naked feet  
Along this floor! Oh! there's a saken left  
In the barefooted heart, when those soft sounds  
That woke its restless chords have ceased, deep as  
The solitude's whose bird hath flown—as dream  
As the lone glen awakes by some shrill cry  
To mourn a lost, familiar tree. The light  
Footfall of young elastic limbs—the song,  
The unconscious melody of innocent hearts—  
They hush as, like the wandering air of Spring,  
Among the wind-lark's strings, with harmonies  
So soft they are scarce heeded till they cease.

With what a gentle care doth pitying Heaven  
Distill upon its own the dew of death!  
Diminishing Hope, to break earth's mists away,  
And keep unveiled her gemmed and waiting gates.  
Lo! like the vision of a sculptor's dream,  
As spotless, calm, and beautiful she sleeps,  
Fresh from the chisel of His hand who wills  
To fashion her, and lodge His image there.  
And mark, in this fix'd seraph smile, which Hope  
Hath with her finger dimpled here, the seal  
He bids her leave for us, that He in love  
Reclaims His handiwork.

Sweet Hope!—thou fleet  
And ardent carrier-dove of love 'twixt Heaven  
And man! Bless'd ever in my soul's just view,  
With youthful form and angel mien, is that  
Last lingering minister to stricken hearts.  
Sweet is the full-orbed promise of her eye;  
And sweet the heaven-ward pointing of her hand;  
And cheerful eyes th' elastic ardor of  
Her step, th' impetuous hurry of her wing;  
But sweeter far her steadfast smile, beside  
The couch of brooding pain and death! And then,  
When life burns faint—that last kind attitude,  
The bowed ear, and beckoning hand, that saith  
Life struggles in its socket waveringly  
And dim, but still will wait here. On that  
Low fluttering breath the spirit passed!—and Hope  
With hasty touch, leaves on the parted portal  
Her finger's holy seal, then hand in hand  
Guides up the ransomed seraph's flight to Heaven.  
New-Haven, 1831.

## THE FREED BIRD.

BY MRS. HEMANS.

Return, return, my bird!

I have dressed thy cage with flowers,

Thy lovely as a violet bank,

In the heart of forest bowers.

"I am free, I am free—I return no more!"

The weary time of the cage is o'er!

Through the rolling clouds I am soaring on high,

The sky is around me, the blue bright sky!

The hills lie beneath me, spread far and clear,

With their glowing heath flowers and bounding deer,

I see the wave flash on the sunny shore,

I am free, I am free—I return no more!"

Alas, alas, my bird,

Why seek'st thou to be free?

Wert thou not blest in thy little bowers

When thy song breathed thought but gave?

"Didst thou say of summer breathe thought but give?"

Did the voice of the captive seem sweet to thee?

Oh! hadst thou known its deep meaning well,

It had told of a burning heart to tell.

From a dream of the forest that music sprang,

Through its notes the soul of a torment rang.

And its dying fall, when it soothed thee best,  
Sighed for wild flowers and a leafy nest."

Was it with thee thus, my bird?

Yet thine eye flash'd clear and bright!

I have seen the glance of the sudden joy,

In its quick and dewy light.

"It flash'd with the fire of a tamed race,

With the soul of the wild wood, my native place!

With the spirit that panted through heaven to soar,

Woo me not back, I return no more!"

My home is high, amidst rocking trees,

My kindred things are the star and breeze,

And the fount uncheck'd in its lonely play,

And the odors that wander afar—away!"

Farewell, farewell, thou bird!

I have called on spirits gone,

And it may be they joy like thee to part,

Like thee that wast all thy own.

"If they were captives, and pined like me,

Though love might calm them, they joyed to be free;

They sprung from the earth with a burst of power,

To the strength of their wings, to their triumph's hour!

Call them not back when the chain is riven,

When the way of the pinion is all through heaven,

Farewell! With my song through the air I'll go!"

## JOSEPH REYNOLDS, THE PHILANTHROPIST.

The following is a brief memoir of Joseph Reynolds, of Bristol, a highly respected member of the Society of Friends, and celebrated for his charities. For a long series of years, he devoted the ample fortune which he had acquired, to the purposes of benevolence. What constitutes the peculiar value of his example, was the admirable judgment with which he selected, and the time and pains which he employed in the distribution of his charities.

"His numerous benefactions, public and private, rank him," says another biographer, "among the most eminent philanthropists of the present or any other age." He closed a long life of usefulness at Cheltenham, in England, in 1811, having nearly completed his 81st year.—*Chr. Register.*

Various memoirs of Mr Reynolds have already appeared. We wish our readers to be informed of some of the more prominent features of this pious and venerable Christian. A knowledge of his plans may induce the well disposed to go and do likewise. A more minute narrative of his useful life, by one who knows how to appreciate his worth, and was conversant with his more private acts of benevolence, might essentially promote the cause to which his heart was devoted.

Mr Reynolds was a native of Bristol.—His father was an opulent tradesman, and a minister among the society of Friends. He was solicitous that habits of early industry should be implanted in his children. These were properly applied by his son, who at no advanced age became a proprietor and conductor of very extensive iron works in Shropshire. Perseverance and skill were accompanied by integrity; and the consequence was the great improvement of the concern, and the accumulation of an ample fortune by Mr Reynolds. This he used in a manner becoming a philanthropist and the Christian. He ascribed all his blessings to the Giver of all good, and considered himself only a steward of divine bounty. He regarded his talents, whether of money, or ability, as treasures for which he must hereafter give a strict account—hence his self denial was uniform, his circumspection great, and his generosity without partiality, either as to sect, party or country. Piety was his ruling principle, and pride was a stranger to his actions. The good effect of his religious principle was strikingly shown in the government he acquired over a temper naturally irritable.

Benevolence is often the offspring of feeling; in Mr Reynolds it was the consequence of faith working by love. A discretion rarely to be found, was the companion of his zeal to do good. But a willingness to search out the case he knew not, was not its only feature; there was a penetration in his mode of proceeding, that discovered the clearness of his judgment, and the acuteness of his observations. But his deeds were not done to obtain the praise of men; he sought the means of conferring a favour in private, and redoubling the obligation by not seeming to have bestowed one. A striking instance of this occurred to him in behalf of an orphan, whom he had liberally aided:—

"When he is old," the lady said, "I will teach him to name and thank his benefactor." "Stop," said the good man, "you mistake; we do not thank the clouds for rain; teach him to look higher, and thank Him, who giveth both the clouds and the rain." So great was Mr Reynolds' modesty, that he seemed wounded if his praise were sounded, or if his deeds of kindness were brought before the public eye. Partly with a view of concealing the author, and partly to give a wider diffusion to his beneficence, he employed persons in different parts, and men of all professions and religious persuasions, to relieve objects deserving of assistance, in the places in which they resided. One method was lending sums of money to the deserving, permitting them to repay the amount by instalments; if they were able to pay interest it was received, if not, it was not demanded. The same money to be again and again applied to similar cases. Expectation was not awakened and then disappointed. But the advice accompanying the aid bestowed was frequently found of the highest utility.

Mr Reynolds gave to public charities, with munificence; but to his own name only such sums were affixed as others might easily imitate, who were well disposed to the cause. "A Friend," or "A friend by ditto," contributed what awakened admiration. To give instances would be endless; suffice it to refer to the records of the Committee for relieving the Germans—to those of the Spital-fields Weavers—of the Bible Societies—to those of the African Institution—and to those of the various charities in Bristol.

Mr Reynolds held it to be a duty that each one should, as much as possible, be his own executor—not only to avoid giving trouble to survivors, but also, because our talents are required to be faithfully used, whilst we ourselves are in the body. On this ground, during his life, he purchased an estate for £10,000, the interest of which is to be appropriated, at the discretion of the trustees whom he named, to the assistance of seven charities which he specified. With the same view, he gave a sum of money to the corporation of Bristol, to augment a fund, of which that body has the application, for relieving blind persons, by granting £10 a year to each recipient.

Hence it will appear that although Mr Reynolds was solicitous to avoid praise, he was not inactive, or merely following the suggestions of the well disposed. He was ever ready to excite others to fulfil the trust committed to their care. His manner of appeal in behalf of the distressed did not derive its only force from his own example. There was an appeal to the judgment and to the heart which could scarcely be resisted. On one occasion of this kind, it is said that when addressed in order to stimulate his exertions he remarked, "when gold encircles the heart, it contracts to such a degree that no good can issue from it, but when the pure gold of faith and love gets into the heart, it expands it, and causes each drop of blood to flow through the channels of benevolence." In his life was witnessed the truth of the remark. "When the eye saw him it was glad, when the ear heard him it rejoiced." But it must be left to a Clarkson to recount his services towards the abolition of the Slave Trade, and ameliorating the condition of the oppressed negro; it must be left to an Allen to tell what he had done for the education of the poor; it must be left to an Owen to enumerate his benefactions to the British and Foreign Bible Society; and to a Harrison, or some other member of the society of Friends, to enumerate Mr Reynolds' gifts to the various charitable institutions belonging to that respectable class of Christians. Mr Reynolds continued a zealous and consistent member of the society in which he was born and educated. In him they have lost a burning and a shining light of faith, hope, and charity—in him a firm and consistent supporter of one of their fundamental principles, that all wars are unjust, impolitic, and unchristian; in him they have lost one, who was ever calling them to use their utmost efforts to ameliorate the condition of the distressed, whether Indian, African, or Briton.

Mr Reynolds embraced with ardor the hope that our penal statutes would become less sanguinary—and that capital punishments would be removed from our code. When the citizens of his native place had determined upon building a new gaol, Mr R. was peculiarly solicitous that the improvements upon the plans of a Howard, in Munich, America and other countries, might be concentrated in Bristol.—He wished for the moral and religious improvement of those who had violated the laws of the country, and considered it incumbent to apply kindness, instruction and the motives of industry, to recal the offender to the paths of integrity. To trace the more public acts of this philanthropist would occupy the whole of the pages of a periodical publication; but to enumerate his private exertions to comfort the widow, to help the fatherless, to raise the desponding, and to encourage the industrious, and to reward the deserving, would require a volume, and even then the language of the queen of Sheba, when she had witnessed the wisdom of Solomon, might be employed, "Not half hath been told me." He now rests from his labours, but his works shall follow him.

The closing scenes of his life were in union with his former conduct. During his illness he was exceedingly placid and kind to every one. His conduct and countenance indicating that all within was peace. A short time before his death, when an endeared female friend had been administering to him some religious consolation, he said, "My faith and hope are, as they have long been, on the mercy of God, through Jesus Christ, who was the propitiation for my sins, and not for mine only, but for the sins of the whole world." He closed his earthly career at Cheltenham, Sept. the 10th, in the 81st year of his age. His children, grand-children, and many beloved friends were present when this great man in Israel fell.

It is wonderful that the news of his death excited general regret in Bristol, and its neighborhood? Is it surprising that the melancholy event created a gloom from the peasant's cot to the extensive mansion? Is it singular that a chasm should be contemplated when he was removed, who for many years had bestowed upwards of £10,000 per annum in relieving the distress of others? Was it not to be expected that men of all classes and of all opinions should unite to request to show the last sad tribute of respect, by following to the grave the remains of one who had practiced pure and undefiled religion, who had employed self-denial that he might bestow liberally on others, who refused the indulgences of affluence, that he might lessen the miseries of his brethren; who ordered his household with economy, that he might give to him that was in want—who had cherished a zeal for godliness free from bigotry, and in exercising the right of private judgment himself, had still an ardent affection for those from whom he differed? No contracted view of Divine mercy dwelt in his soul; and whilst he considered himself a debtor to the Jew and to the Greek, to the bond and to the free, he embraced all men with affection who strove to preserve the unity of the faith in the bonds of peace and righteousness of life.

Such was Joseph Reynolds. His corpse was followed to the grave by deputations from the several charities in Bristol, to which he belonged. The committee of the bible society took the precedence, and was in close train with the long string of weeping relatives. It was composed of aldermen, clergymen, and dissenting ministers of all denominations. The greatest decorum was observed, though the

crowd of spectators surpassed calculation. In the Square in which the deceased had resided, the children of the several charity schools to which he had been a generous patron, were arranged. The shops were shut in the streets through which the procession passed, and the toll of bells from several churches, announced that one was carried to the grave, who bore with him the affections of the living.

May the mantle of Elijah fall on his descendants! May the chasin that has been made, be filled up by the efforts of many! May the spirit of benevolence which actuated a Reynolds, dwell with those who are associated to supply his place! Then will it be for good to others as well as for himself, that he has rested from his labours. May his admirers be his imitators, and their desire like him be to ascribe unto God the praise for every blessing they enjoy!

## From the Edinburgh Cabinet Library.

## GENERAL ASPECT OF PALESTINE.

The hills still stand round about Jerusalem as they stood in the days of David and of Solomon. The dew falls on Jermon, and the cedar grows on Libanus and Kishon, that ancient river, draws its stream from Tabor, as in the times of old. The sea of Galilee still presents the same natural accompaniments, the fig tree springs up by the way-side, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of his orical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction.

## PERSONAL CHARACTER OF PUBLIC MEN.

Obviously character is the best test of worth in any servant, whether for private or for public trust. The man who is known to have shown himself upright and just in all the relations of private life, must be far better entitled to our confidence, than one who has been found wanting in private trials. Declarations or insinuations of superior public virtue, and all the higher pretensions, of which aspiring popular orators are so lavish, can never be tried by any better test, than the demeanor in the connexions and engagements of private station. When that has been marked by debauchery, dishonesty, or any other immoralities, or any other immorality, it is absolute madness and folly, to understand any public professions but as the cloaks, under which it is sought to accomplish some private designs of personal aggrandizement, or some mischievous ends.—That such actually are very commonly the objects of popular pretensions, (whether self-elected into notice, or otherwise elected,) is notorious to every observant man; from the experience of the end to which all their pretensions come, when favorable opportunities offer, and of the calm favoritism of all their clamorous energy, whenever they can secure the possession of some of those honors or indulgences, which their former life has been spent in reviling.

It is not contended that a clever State servant or watchman should be absolutely rejected for bad private character. But certainly a man of bad private reputation ought to be used like a broken and slippery tool, cautiously, and with constant distrust.

## THE HYPOCRITE.

Extract from Saurin's Sermon on the Judgment.

"Have human laws ever been made against hypocrites? See that man artfully covering himself with the veil of religion, that hypocrite who excels in his art! Behold his eyes; what seraphical looks they roll towards heaven! Observe his features, made up, if I may venture to say so, of those of Moses, Ezra, Daniel, and Nehemiah! See his vivacity, or his flaming zeal shall I call it! to maintain the doctrines of religion, to forge thunderbolts, and to pour out anathemas against heretics! Not one grain of religion, not the least shadow of piety, in all his whole conversation. It is a party spirit, or a sordid interest, or a barbarous disposition to revenge, which animates him, and produces all his pretended piety. And yet I hear every body exclaim, 'He is a miracle of religion! he is a pillar of the church.' I see altars everywhere erecting to this man; panegyrics, I see, are composing his encomium; flowers are gathering to be strewed over his tomb. And the justice of God, what is it doing! My text tells you, 'After death comes the judgment.'"

## RELIGIOUS NEWSPAPERS.

It does not exactly answer for a minister, in applying a sermon upon the subject of systematic self-denial, for the sake of giving something to promote the cause of Christ, to say to Mr. —, you ought to give up keeping your riding horse, and get your exercise on foot by visiting the poor, and praying with them; or to say to Mr. —, your subscription to the Missionary society is not half as large as it might be, if you would abandon the use of tobacco.—But some remarks in a religious newspaper—some little anecdote, or incidental expression in a published letter, may come directly home to the heart of a pious reader, and afford that specific application of a sermon, upon which the minister could not have ventured. An inquiring, teachable young Christian was reading in your paper the other day, and he met with an account of a man who had given up tobacco, for the sake of giving a few dollars more a year, to the cause of his Master. He instantly adopted the same resolution, remarking, as he stated the fact to me, "this is one of the benefits of taking a good Christian paper."—*Epis. Watch.*

## PRISONERS.

Eighty-five out of three hundred men in the Auburn State Prison, did not know the letters of the alphabet, and two hundred could only read in children's lessons.

Two hundred and fifty-six prisoners have been examined in the Charlestown Prison, at the request of the Rev. Mr. Tuckerman, of Boston, who proposed the following questions:

1st. How many of the convicts in the State Prison in Charlestown did not know the alphabet at the time of their commitment? Answer, 20.

2d. How many could read only in easy lessons for children? Answer, 21.

3d. How many could not write? Answer, 64.

4th. How many were accustomed to use ardent spirits before they were 16 years old? Answer, 127.

5th. How many of the convicts do you believe were men of intemperate habits? Answer, I am satisfied that at least three-fourths of the convicts in this, and other prisons with which I have been conversant, were men of intemperate habits.

6th. Of how many were one, or both parents, intemperate? Answer, 50.

7th. How many were guilty of petty thefts before the age of 16 years? Answer, 45.

8th. How many were brought up without any regular employment? Answer, 82.

9th. How many, before the age of 21, left their parents without their consent? Answer, 63.

10th. How many, before their conviction, lived in a general violation of the Lord's day? Answer, 182.

BROWN, OF HADDINGTON.—Brown was indefatigable in his exertions with his pupils, and succeeded admirably in training them, both as to their intellectual and spiritual character.—Home, who once heard him preach, remarked of him, that "he spoke as if the Son of God stood at his elbow;" and he seemed to do every thing else in the same spirit. His habitual feeling was well expressed by himself: "After nearly forty years preaching of Christ, and his great and sweet salvation, I think that I would rather beg my bread all the labouring days of the week, for an opportunity of publishing the Gospel on the Sabbath to an assembly of sinners, than without such a privilege, enjoy the richest possessions on earth. By the Gospel do men live, and in it is the life of my soul!"—*Ch. Obs.*

## TABLES TURNED.

A wag some time since, in ridiculing the "march of improvement," represented a mastiff as threatening his keeper with a *habes corpus*, and a coach-horse declaring he would apply to Parliament for an enforcement of the bill of rights; but we doubt whether the satirist had any idea that his predictions would be so soon verified, and that horses would compel their keepers to bring carriages for them to ride in, as was lately the case at the Lehigh coal-works. It is generally known that at these works, there is an inclined plane railway, between 8 and 10 miles long, and that horses or mules haul up the empty coal wagons and ride down in the loaded ones. The acting manager in his late report states that so strong is the attachment of the animals thus employed, to this riding down hill, that in one instance they were sent up with the coal wagons, without the mule wagons; but true to their rights and privileges, they refused to walk down, and the hands could not drive them down, but were under the necessity of drawing up the carriages for the four-legged gentry to ride in; thus exhibiting the singular spectacle of a team of horses amusing themselves whilst their drivers went eight miles and a half for carriages for them. So much for the force of education.

FILIAL PIETY.—The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might require her care of me, and cause the widow's heart to sing for joy."

## HARTFORD LADIES' SHOE STORE.

NORMAND SMITH, to keep up to the spirit of the times, and the custom of advertising, informs his friends and the public at large, that his establishment is completely furnished with every kind of Ladies' Shoes, Morocco, Kid, and Leather Boots and Shoes; Gentlemen's Boots and Shoes; Children's do. in abundance. Also, just received, a large supply of India Rubbers, of the first quality, and of all sizes. Sea Otter, Seal, Cloth, and Japan Caps; Black and Coloured Prunella; American and French Morocco; Lining Skins; Ladies' Buckskin Moccasins, &c. &c.

A liberal discount to those who buy by the quantity, and the least favor acknowledged.

Nov. 5. 8w42

## JOSEPH W. DIMOCK, Merchant Tailor, EXCHANGE BUILDINGS.

HAS now on hand, Cloths of various qualities and colors; Cassimeres; Cambrics; a great variety of Vestings, Stockings, &c. ALL orders received with thankfulness, and executed with neatness and despatch.—Particular attention paid to cutting custom.

November, 1831.

## OVER SHOES.

JUST received, and for sale by the subscriber, a prime lot of INDIA RUBBER OVER SHOES SYLVESTER WILEY.

October 1, 1831. { Main street, nearly opposite the Baptist Church. 137.

FOR SALE AT THIS OFFICE. MALCOLM'S BIBLE DICTIONARY. CHURCH MEMBER'S GUIDE, by Rev. J. A. James. HYMNS OF ZION, by Rev. B. M. Hill. DIALOGUE ON CLOSE COMMUNION, by Delta. MEMOIRS OF MRS. JUDSON, Third Edition. ALSO PENSION BLANKS, for sale as above. Books, Pamphlets, Cards &c. &c. NEATLY AND HANDSOMELY PRINTED AT THE OFFICE, ON THE NEWBURY STREET.